THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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LIGHT IN OBSCURITY,

BY ELDER JOHN R. GRAY.

There have been in every age men of bright genius; and even in the most dark and obscure corners of the earth rays of light have emanated from various sources, which have caused men to think and feel after something superior to that which they were in possession of; and those who have been blessed with the brightest intellect, or have had the best gifts to qualify them for performing the greatest work, are those who have shone out with the most brilliant lustre, and have been like the twilight of a summer night—that auspicious gleam between the setting and rising sun, which, though it cannot retain the lustre of the day, helps at least to save us from the totality of darkness. These sparks of intellect were at all times visible until a greater light succeeded.

We wish not to draw attention merely to that which sheds its lustre upon the mind in a literary point of view, but to direct our thoughts to the revelations of light and truth arising as a luminary to illumine the path of life, amidst the clouding sun of the millennial era, and open up the vision of the human mind to the latter-day glories or dispensation, when the evening shades of human error, with all its attendant follies and miseries, which for ages past have prevailed among mankind, will have passed away.

About nineteen centuries ago, it is said, there was a tradition in China that a great prince, the lord of the coming age, was born in the West. Some of the ambassadors were sent; and after journeying westward, they were met by a Buddhist missionary, who informed them that no such prince had appeared; and they returned to their country without having pursued further the object of their journey. About the same time, other wise men set out from another region of the East; and, following a star, which led them to Bethlehem, they found a Prince: but instead of finding him surrounded with pomp and royalty, this great personage whom they sought was found in the most humble condition and the most remote obscurity. From the manger to the cross, the Saviour appeared amongst men as the light of the world, though their darkened minds could not comprehend him. His mission was accomplished in comparative obscurity, according to his own words—"The light shineth in darkness, but the darkness comprehendeth it not."

In Europe, in this the nineteenth century, light has been shed upon the world; but in the west where darkness is supposed, spring forth out of the ground, according to the prophecy of

Isaiah—"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness." (Ch. xxix. 18.) The Book of Mormon, or record of the Nephites, formed the stepping-stone for the introduction and re-establishment of the Gospel, coming forth in the dispensation of the fulness of times. But how few comparatively know anything of this light or power that is manifest, or regard the testimony of its truth.

It seems astonishing when we reflect upon the incredulity of the people of this generation, and their littleness of faith for receiving the testimony of the living witnesses to the power of God manifest in his revealed truth. It is not for want of sufficient evidence or qualification to render it acceptable, or as a thing to be desired by the wise and prudent; for "truth is light, and light cleaveth unto light."

But why, O man, is reason—that noble gift, implanted in the mind? Is it to be misapplied or magnified by the right use of judgment, reflecting the advantage of truth before error, of light before darkness, or of power before weakness? Men in general form too low an estimate of the saving power or means used in the accomplishment of that end, which is salvation in man; and in consequence of rejecting this means, the light is put out, or that spark of the Divine nature is quenched, and the candle of the Lord is removed, which might have been burning in the soul, by reason of acceptance being almost persuaded, but not altogether willing to comply. Thus following a wayward path receding from the Gospel light, the mind becomes darkened and beclouded with error; "but the path of the just is as the shining light, that shineth more and more unto the perfect day." The Apostle also speaks of "a more sure word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place, until the day dawn or the day-star arise in our hearts." (2 Peter i. 19.)

Where is that light that shineth in a dark place?

Jesus says, "I am the light: he that followeth me shall not walk in darkness." It is through this that all mankind receive their light, and by its ultimate that light continues among the children of men; for mankind have a tendency to walk in darkness. Therefore the more need of these witnesses to bear record of the light as it has come, and the truth as it is revealed. As a city set upon a hill that cannot be hid, so are the servants of God amongst men, holding out to the world the light and truth, which is the power of life; for light is brought to life by the power of God, which is presented to the world of mankind—even to those who sit in darkness, that they may become children of the light, and receive of the "more sure word of prophecy," which is the "testimony of Jesus."

Now, unto those who have received of the Gospel light is the privilege given to progress unto the perfect day, or until the day dawn and the day-star arise; and as the sun chases away the night, or surpasses in glory and excellence the dawn of day, so will the Saints increase in light; and even amid the darkness of Gentile superstition, or in this "enlightened age" (of "godliness," shall I say? or *godless depravity?*), the light of truth has shed its rays, and many have become partakers of its influence and enjoy its benefits: yet how few know anything of its saving power, or wish to know anything truthful concerning its operations! "Who have believed our report? and to whom is the arm of the Lord revealed?" How few in the midst of so many millions of the human family (who are counted the offspring of God) have embraced this sacred gift of high Heaven! But as the sun breaks through the darkest cloud, so does the light of heaven reveal itself, even where thick darkness reigns. It must win its way, and find a resting-place with those who wish to be honest with themselves and before their God. Thus truth reflects its own light, and shines in upon the path of the inquirer, and with glowing fervour calls aloud to all, Awake to righteousness!

Now arises this light, which points to an event of awakening interest to the people of this generation; and though shepherds and wise men of the East were directed aforetime to where the child Jesus was, there is still greater light pointing westward to the standard of Zion, which is lifted up as an ensign to the nations who sit in darkness, and the weary wanderer after truth can find safe harbour to his soul. Blessed are they who follow in its course and rally round its rays! If, therefore, the humble and

lowly seek for information concerning these glowing realities, they will experience the highest emotions of gratitude and love for that source of intelligence, and thus become partakers of heavenly joys.

But our feelings recoil at things as they exist in this lower world in its present state of woe. The spirit looks abroad, through the medium of its senses, and finds that it is restricted and oppressed by the infirmities and frailties of humanity. It sometimes languishes and droops with the perishable form it inhabits, and to which it is attached. Such a state admits of but very little real enjoyment, compared with what is anticipated. It admits of an abiding prospect, and, by faithful adherence, a sure reward.

But apart from this mourning and lamentation are heard vexation and disappointment. The tear of sorrow is shed, and the burden of guilt is endured. But among all classes and all conditions of society, there are none who can boast exemption from the ills and troubles that perplex and disturb the condition of man, together with the difficulties and obstructions that prevent the purposes of intellectual acquirement in our thirst for knowledge, and the desire to become acquainted with all the progressive changes that circumscribe our whole being.

Here we must be content to know but in part, until "that which is in part shall be done away," and then the holy desires of the soul shall have their full fruition. A sun shall arise, which shall never be dimmed; a calm shall reign, which shall not easily be disturbed; a fountain of living waters shall be opened up, which shall never fail. "In that day living waters shall go out from Jerusalem," and the elect "shall be as children of the light," and be prepared to dwell in the midst of the light, when the Eternal One shall be revealed,—even "that day which shall be known to the Lord, not day nor night, when at eventime it shall be light."

HISTORY OF JOSEPH SMITH.

(*Continued from page 802.*)

[February, 1844.]

Tuesday, 20th. At ten, A.M., went to my Office, where the Twelve Apostles and some others met in Council with brothers Mitchell Curtis and Stephen Curtis, who left the Priory on Black River, 1st January. They were sent by Lyman Wight and Bishop Miller to know whether Lyman should preach to the Indians, the Menomonees and Chippeways having requested it.

The Chippeways had given brother Wight some wampum as a token of peace, and the brethren had given them half a barrel of flour and an ox to keep the Indians from starving, and Wight had gone through to Green Bay with them to make a road.

I told them to tell brother Wight I had no counsel to give him on the subject. He is there on his own ground, and must act on his own responsibility, and do what he thinks best in relation to the Indians, understanding the laws and nature of the subject as well as I can here, and he shall never be brought into difficulty about it by us.

I instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon, and hunt out a good location, where we can remove to after the Temple is completed, and where we can build a city in a day, and have a government of our own, get up into the mountains, where the Devil cannot dig us out, and live in a healthy climate, where we can live as old as we have mind to.

Warm. The ice floating down the river.

A meeting of the citizens of Hancock County was held at the Court-house in Carthage. Passed a resolution that the second Saturday of March be appointed for a general wolf-hunt, being the same day selected by the Convention of the 17th instant for a day of fasting and prayer for my destruction.

Wednesday, 21st. The Rev. Mr. De Wolfe, Episcopalian, lectured in the Assembly Room in the evening. I attended.

and, after the sermon, at his request, spoke to the people, showing them that to get salvation we must not only do some things, but everything which God has commanded. Men may preach and practise everything except those things which God commands us to do, and will be damned at last. We may tithe mint and rue, and all manner of herbs, and still not obey the commandments of God. The object with me is to obey and teach others to obey God in just what he tells us to do. It mattereth not whether the principle is popular or unpopular, I will always maintain a true principle, even if I stand alone in it.

My "Pacific Invendo," written on the 17th instant, appeared in the *Neighbour* of to-day, in connection with Governor Ford's letter of the 29th January.

Ice left the west bank of the river, opposite the lower brick-house.

Very warm and pleasant.

Council of the Twelve met in my Office. I insert the minutes:—

"At a meeting of the Twelve, at the Mayor's Office, Nauvoo, February 21, 1844, seven o'clock, p. m., B. Young, Parley P. Pratt, O. Pratt, W. Woodruff, J. Taylor, Geo. A. Smith, W. Richards, and four others, being present, called by previous notice, by instruction of President Joseph Smith on the 20th instant, for the purpose of selecting a company to explore Oregon and California, and select a site for a new city for the Saints.

Jonathan Dunham, Phinehas H. Young, David D. Yearsley, and David Fullmer volunteered to go; and Alphonzo Young, James Emmett, George D. Watt, and Daniel Spencer were requested to go.

Voted the above persons to be notified to meet with the Council on Friday evening next, at the Assembly Room.

WILLARD RICHARDS, Clerk."

Thursday, 22nd. At home.

Ice continues to run in the river.

Very pleasant, cool nights.

Friday, 23rd. W. W. Phelps received a letter from John Whittier in relation to certain records, and a book containing some of the early history of the Church which had been written by my clerks, and many Church property, and which had been fraudulently detained from my possession by John Whittier; at which Dr. Richards [illegible] with the Twelve in the Assembly Room concerning the Oregon and California Exploring Expedition; Hyrum and Sydney present. I told them I wanted an exploration of all that mountain country. Perhaps it would be best to go direct to Santa Fé. "Send twenty-five men: let them preach the Gospel wherever they go. Let that man go that can raise $500, a good horse and mule, a double-barrel gun, one barrel rifle, and the other smooth bore, a saddle and bridle, a pair of revolving pistols, bowie-knife, and a good sabre. Appoint a leader, and let him beat up for volunteers. I want every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God; when with the savage nations have power to govern, &c. If we don't get volunteers, wait till after the election."

George D. Watt said, "Gentlemen, I shall go." Samuel Bent volunteered. Joseph A. Kelting, do.; David Fullmer, do.; James Emmett, do.; Daniel Spencer, do.; Samuel Rolfe, do.; Daniel Avery, do.; Samuel W. Richards, do.

Saturday, 24th. At home. Had an interview with brother Phelps at nine o'clock.

Seth Palmer, Amos Fielding, Charles Shumway, and John S. Fulmer volunteered to go to Oregon and California.

Fifteen hundred copies of my "Views" out of press.

Very pleasant the past two weeks: the pleasantest February I ever saw.

President Young went to Knowlton's Settlement on Bear Creek, and preached.

Sunday, 25th. I preached at the Temple Block. Hyrum also preached.

Evening, I attended prayer-meeting in the Assembly Room. We prayed that "General Smith's Views of the Powers and Policy of the United States" might be spread far and wide, and be the means of opening the hearts of the people. I gave some important instructions, and prophesied that within five years we should be out of the power of our old enemies, whether they were apostates or of the world; and told the brethren to record it, that when it came to pass they need not say they had forgotten the saying.

Some rain in the evening; cloudy and foggy.

Monday, 26th. At home; a cold wind from the north. Rainy, all day.

In the afternoon held court at the Mansion. City of Nauvoo *versus* Orrinus:

F. Bostwick, on complaint of Hyrum Smith, for slanderous language concerning him and certain females of Nauvoo. Bostwick was fined $50 and costs. Francis M. Higbee, his attorney, gave notice he should appeal to the Municipal Court, and then to the Circuit Court. I told Higbee what I thought of him for trying to carry such a suit to Carthage—it was to stir up the mob and bring them upon us.

Prayer-meeting in the Assembly Room in the afternoon. My uncle John Smith and lady were present, were anointed, and received blessings; and in the evening Father Morley was also blessed.

Ira S. Miles volunteered to join the mountain exploring expedition.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 29, 1860.

With this Number closes the 22nd Volume of the *Millennial Star;* and we feel assured that, during the brief period for which we have directed its issue, the only motive which has dictated us in its management has been to truthfully state, without any aim at distinction or emulation, the plain truths of the Gospel. In doing so, we have of late given a prominent place in our columns to the Discourses of the First Presidency in Zion, in which may be found those principles that throughout have been our rule of action. We feel certain that if a proper regard is paid to those instructions, the duties of the Ministry cannot be misunderstood by them. Every principle involving the minutest detail of their ministry is expressed, and none need falter or hesitate in carrying them into practical operation in their labours. To all who possess the spirit of their calling and ministry, or who have so lived that they have formed an acquaintance with that spirit of truth, justice, mercy, forbearance, and charity, which accompanies the institutions of the Gospel, there need be no dubiety or hesitation. If this spirit is not enjoyed by the Elders and Saints, our labours and efforts to explain what has been so often told them would be on this occasion of little avail. Upon this point, however, we are not left in doubt. The repeated assurances which have been given us for some time past leads us to the agreeable and certain conclusion that, with but few exceptions, the spirit and letter of the instruction given through the *Star* have been received with much pleasure by the majority of the Elders, and the universal approval and good feelings of all the Saints; and so far as their ability and circumstances will permit, they are labouring to sustain and uphold them. We are pleased, in this connection, that we are able to state that we indulge in the hope that we shall for the future be able to not only minister the word, but also the spirit, by affording ourselves the gratification of visiting the Saints at their homes more than we have been able to do hitherto, which we feel assured will be advantageous both to them and to ourselves. We are much pleased that we now have the prospect of dividing our responsibilities with our much-esteemed brother and co-labourer, Elder George Q. Cannon, of the Quorum of the Twelve, who will for the future manage the publishing and financial departments of the Mission. From the first day of January, 1861, all communications with this Office must be directed to George Q. Cannon. All changes or alterations, together with the instructions necessary for the regulation of the coming season's emigration, which may be involved in any instructions now in the possession of brother Cannon, will be laid before the Saints as soon after his arrival as practicable.

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AMERICAN.—President Buchanan's Annual Message was transmitted to Congress on the 4th instant. After briefly referring to the prosperity of the country in all its material interests, and to the general health and commercial energy and industry of the people, touching the present crisis he says—"In short, no nation in the tide of time has ever presented a spectacle of greater material prosperity than we have done until within a recent period. Why is it, then, that discontent now so extensively prevails, and the Union of the States, which is the source of all these blessings is threatened with destruction? The long-continued and intemperate interference of the Northern people with the question of slavery in the Southern States has at length produced its natural effects. The different sections of the Union are now arrayed against each other, and the time has arrived, so much dreaded by the father of his country, when hostile geographical parties have been formed. I have long foreseen, and often forewarned my countrymen of the now impending danger. The incessant and violent agitation of the slavery question throughout the North for the last quarter of a century has at last produced its malign influence on the slaves, and inspired them with vague notions of freedom. Hence, a sense of security no longer exists around the family altar. This feeling of peace at home has given place to apprehensions of servile insurrections. Many a matron throughout the South retires at night in dread of what may befal herself and her children before the morning. Should this apprehension of domestic danger, whether real or imaginary, extend and intensify itself until it shall pervade the masses of the Southern people, then disunion will become inevitable."

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RUSSIAN THERMOMETER.—In De Lisle's thermometer, used in Russia, the graduation begins at boiling point, which is marked zero, and the freezing point is 150.

KNIGHTS' VOWS.—In the days of chivalry, the vows made by knights were taken, strange as it may appear, not on the Gospel, but in the presence of pheasants and swans.

"HOBSON'S CHOICE."—The phrase "Hobson's choice" had its origin at Cambridge, in the reign of Charles I. It arose from the circumstance that one Hobson, a livery-stable-keeper there, refused to let any student any other horse on hire than such as he (Hobson) chose to select for the applicant; whereas it certainly was "Hobson's choice" or none.

PLAGUE STORIES.—During the time of the Plague in England, it was customary to set up what were called plague-stones—that is, stones placed on the boundary limits of towns, with a chamber dish-like sinking in them, which was filled with water, into which the town's-people dropped the purchase-money, in their dealings with the country people, for the purpose of avoiding infection. There is one still remaining at Penrith, another at Manchester, and another near Dorchester, on the London road.

Military "Lobsters."—The nickname of *lobsters*, sometimes applied to soldiers, was applied, not on account of the colour of their coats, but with reference to the steel armour which they formerly wore; the steel plates on their legs, lapping over each other, being especially considered to resemble the shell of a lobster's tail.

Comparison of Thermometric Scales.—To convert the degrees of Fahrenheit into those of Centigrade, deduct 32, multiply by 5, and divide by 9: to convert those of Centigrade into those of Fahrenheit, multiply by 9, divide by 5, and add 32. To convert degrees of Fahrenheit into those of Reaumur, deduct 32, divide by 9, and multiply by 4: to convert those of Reaumur into those of Fahrenheit, multiply by 9, divide by 4, and add 32. To convert degrees of Centigrade into those of Reaumur, multiply by 4, and divide by 5: to convert those of Reaumur into those of Centigrade, multiply by 5, and divide by 4.

Duration of Life.—The duration of life with animals of the higher species is proportionate to the time expended in their growth. They live five times as long as the time expended by them in reaching maturity. Thus—The camel grows for 8 years, and lives 40; the horse, 5 years, and lives 25; the ox, 4 years, and lives 15 or 20; the lion, 5 years, and lives 20; the dog, 2 years, and lives 10 or 12; man, 20 years, and lives 100 or more. Reasoning from analogy, therefore, the ordinary life of a man should be 100 years at least.

"Roasted Porter."—A hundred years ago *roasted porter* was a fashionable fancy with some men of station. They had silver cups made on purpose, which were brought red-hot to table. The porter was poured into them in that state, and it was considered a great pleasure to see with what alarm an inexperienced guest would venture to take the cup at the moment the liquor foamed over and cooled it. The effect was much the same as that of putting a hot poker in, as sometimes practised in the present day.

Magnesium.—When magnesium is ignited, it readily takes fire, and burns with an exceedingly brilliant flame. The intensity of the light so produced is only some 525 times less than that of the sun. Compared with an ordinary candle, a wire of magnesium 0·0117 inch in diameter produces as much light in burning as 74 stearine candles, five to the pound. In order to support this light during one minute, a piece of wire 39 inches long, weighing 1·85 grains, is required. Only 2½ ounces of magnesium, therefore, would be required in order to maintain during ten hours an amount of light equal to that of 74 stearine candles, consuming about 320 ounces of stearine.

VARIETIES.

On what meat did Dido feed? *Dido et dux*, according to Virgil.

To Remove Grease from Silks.—A weak solution of potash rubbed lightly over the greasy parts will remove the stain.

In giving geographical lessons, a teacher asked a boy—"What state do you live in?" In answer to which, he drawled out—"In a state of sin and misery, sir."

To Cure a Burn.—Spread some clarified honey upon a piece of clean linen rag, and apply it to the part: it will remove the pain almost immediately.

Ink-mould may be removed from linen by steeping in boiling water until it becomes well saturated: apply the *essential* salt of lemons, and wash well afterwards.

Etiquette.—You should never introduce an acquaintance whom you happen to meet to friends with whom you are walking. Should you meet one, it might be difficult to pass with merely a bow; but, for etiquette's sake, you must do it.

Preservation of Potatoes.—To prevent potatoes from germinating, soak them for a quarter-of-an-hour in a solution containing one-tenth of its weight of common salt. When taken out of the solution and placed on the ground, they dry quickly, becoming covered with a light saline pellicle.

Iron Cement for Closing the Joints of Iron Pipes.—Iron borings, coarsely powdered, 5 lbs; powdered sal-ammoniac, 2oz.; sulphur, 1oz.; water sufficient to moisten it. It quickly hardens; but, if time can be allowed, it sets more firmly without the sulphur. It must be used as soon as mixed, and rammed tightly into the joints.

Nutriment in Apples.—Chemical researches by Mr. J. Salisbury, of Albany, show that good varieties of the apple are richer in those bodies which strictly go to nourish the system than potatoes are; or, in other words, to form muscle, brain, nerve, and in short to assist in sustaining and building up the organic part of all the tissues of the animal body.

DANIEL LAMBERT.—The giant Lambert weighed 739 lbs. His body measured in circumference 112 inches; his legs, 37 inches. He was born in 1770, in the city of Leicester. His father kept the prison there, to which situation young Lambert succeeded him. It was in this confined and sedentary life that his bulk received the greatest and most rapid increase. This situation he left in 1805, for London, where he was visited by people of fashion and celebrity, amongst whom was the Count Borulowski, the celebrated Polish dwarf, whose weight was 78 lbs; circumference round the body, 21 inches. At thirty years of age he measured 39 inches in height.

OLD PARR.—Old Parr lived between Shrewsbury and Welshpool, and died on November 16, 1635, aged 152 years and 9 months. The Right Hon. Earl of Arundel and Surrey took him up to London as a curiosity. His principal diet, when in the country, was cheese and brown bread with milk or whey. He was well supplied with more generous drink and diet when in London, and his death is imputed to the sudden change of food and air. His body was dissected by the celebrated Dr. Harvey, who reported that his viscera were sound and healthy. He married a widow when he was 120 years of age, and she gave willing testimony of his healthy condition. There is a very interesting account of this wonderful old man in the *Gentleman's Magazine*, date 1788, vol. 38, p. 28, taken from a MS. of Dr. Harvey.

USES OF THE NETTLE.—Although growing everywhere, the nettle is but partially appreciated, and then only by the economical. As a remedy, it is used in scurvy, gout, jaundice, hæmorrhage, paralysis, &c. Nettle-tea, as a spring drink, is good as a purifier of the blood. The stalks of the old nettles are little inferior to flax for making cloth. An excellent rennet is made from the nettle. The expressed juice makes a permanent green dye for wool. The root boiled with alum yields a good yellow dye. Nettles dried and used as fodder are capital for cows, increasing the quantity and improving the quality of their milk. And one of the best of its virtues is, that if fish be pickled in it, it preserves the colour and bloom infinitely better than any other green or herbage dried or green. The spring is the best time for gathering nettles for the purpose of food. They resemble spinach in flavour. The following is Soyer's method of cooking them:—"Wash the nettles well, drain, put them in plenty of boiling water, with a little salt; boil for twenty minutes, drain, and chop them up; serve either plain, or put them in a pan, with a little salt, pepper, and butter, or a little fat and gravy from a roast; or add to a pound two teaspoonful of flour, a gill of milk, and a teaspoonful of sugar."

POETRY.

SELF-EXAMINATION.

(Selected.)

Come, let us search our ways, and see—
Have they been just and right?
Is the great rule of equity
Our practice and delight?

What we would have our neighbour do,
Have we still done the same?
From others we've withheld the due
Which we from others claim?

Have we ne'er grudged another's good,
Nor envied others' praise?
In no man's path malignant stood,
Nor used detraction's ways?

Do we, in all our conduct here,
Integrity maintain?
And, knowing God is always near,
Encourage unrighteous gain?

Religion's path they never trod,
Who apathy evince;
Nor ever are they just to God,
Who prove unjust to men.

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